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tant place in religion than in any other department of thought or life. But in religion, as in every other department, authority can at most procure acquiescence. Conviction only results when a certain amount of understanding or personal verification is present also" (p. 40). In endeavoring to point out the ground of authority Mr. Streeter comes to the conclusion that "the authority of the church must await re-union, and re-union must await the clearer delimitation of truth." He holds that "the various branches into which the Western Church has been divided since the Reformation seem to have *specialized*, as it were, in different aspects of the Christian life. . . . A healthy unity is incompatible with uniformity. . . . Union, on the basis of a forcible suppression of differences, not only fails to achieve its object in practice, it is also wrong in idea. If it be true, for instance, that Anglicans, Presbyterians, Congregationalists, and Friends, have each of them something to learn from the other, none of them must throw away the characteristic truth they have to teach" (p. 162 f).

To many outside an established church such statements are not new. But to hear them from a highly placed ecclesiastic of the Church of England (Mr. Streeter is not only Dean of an Oxford College but has recently been appointed Canon of Hereford Cathedral) is a cheering sign that the tide of intelligence and courage in ecclesiasticism is rising. Yet though he has to a great degree passed beyond the limitation of his surroundings, he still shows traces of its narrowing influence in the cautiousness and sense of daring with which he takes steps which to others would seem beyond question (cf. p. 189). He does not yet walk unaware of danger. But to do so is perhaps asking too much from one who has felt so recently the fires of persecution.

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SAINT MAXIMUS THE CONFESSOR AND THE BYZANTINE THEOLOGY. (In Russian.) S. A. EPIFANOVIC. Kieff. 1915. Pp. 138.

Saint Maximus the Confessor is deservedly praised both in the West and the East as one of the most acute theologians and profound mystics of the Greek Church. He was indeed the first systematic teacher of that type of Christian theology which the historians of ecclesiastical literature are wont to designate with the epithet of Byzantine. In his writings a powerful originality of view seems to vie with a rare greatness of conception. His genius focusses the

culture of Byzantium of the sixth and seventh centuries, and embodies the conflicting tendencies of an epoch of transition from the dead world of classical reminiscences to a thorough reconstruction of Christian theology on purely Christian foundations. Hence it follows that, to be rightly understood, the theological inheritance of Maximus, dogmatic and mystical, ought to be studied in the light of its social environment and of the tumultuous life of that metropolis where it was cradled.

We discover the dominating feature of Byzantium in the age of Maximus in its general aim at building up a new type of Christian theology, at emancipating its cultivated classes from the glamour of pagan beauty, at superseding the influence of the poets and philosophers of old on the development of Christian speculation and Christian inward experiences. In the literature of the age to which Maximus belongs, a deep religious feeling tones down and effaces the pagan element, which had been engrafted on Christian thought by the Alexandrian theological school. A great mystical fervor pervades all the classes of Byzantine society, and permeates every department of science and art. Church and State are no longer in sharp antagonism to each other; clergy and laity bind themselves together in the bond of a purely ecclesiastical ideal. The social influence of monasticism steadily increases; monks come out of monasteries and put forth preposterous claims to subject the civil society to the roughness of their ascetic ideal, and they play a foremost rôle in the shaping of the new soul of Byzantium. The Byzantine spirit, weaned from the learning of heathen masters, drenches itself in the purest Christian waters. To it, philosophy is as a means to the end of quarrying stones for the theological building of the Christian faith; poetry confines its task to enriching the treasure of the liturgical hymnology with new and invaluable pearls; the liberal arts have no other aim than that of filling up with rigid, gold-faced saints the mosaics of the churches. There is no manifestation of the Byzantine genius which does not bear the deeply impressed stamp of a religious ideal, or rather of an ascetic one. In its mystical outbursts Byzantium impels its vast crowds to the passionate pursuit of a cloistered life and of a cloistered literature.

These two characteristics of the Byzantine genius in the sixth century give a strong flavor of novelty to the writings of Maximus, and every lover of Byzantine literature will receive gratefully the book devoted to him by Sergius Epifanovic, a professor of the ecclesiastical Academy of Kieff. By the way, it must be noted that the strong personality of Maximus is well known in Russian ecclesiasti-

cal literature, which boasts some valuable contributions to the literary history of the Greek Fathers.

Suffice it to quote the following Russian works which throw light upon the mystical and dogmatic schemes of our great Byzantine theologian: A. Th. Vertelovsky, *Western Mysticism in the Middle-Ages and its Relations to Catholicism*, Kharkoff, 1888, pp. 55-66; Orloff, *The Writings of Saint Maximus the Confessor with regard to the Development of the Dogmatic Teaching of the Church about the Two Wills in the Person of Christ*, Petrograd, 1888; A. Brilliantoff, *The Influence of Eastern Theology on Western in the Writings of Johannes Scotus Erigena*, Petrograd, 1898; Bishop Alexis, *Saint Maximus the Confessor as a Representative of Christian Mysticism*, *Viera i Razum*, 1905, III, 124-139; Popoff, *The Idea of Deification in the Early Eastern Church*, Moscow, 1909; P. M. Minin, *The Chief Tendencies of the Old Ecclesiastical Mysticism*, *Bogoslovsky Vestnik*, 1911, III, 823-838; 1913, II, 151-172; 1914, II, 304-306, III, 42-68.¹

Professor Epifanovic, indeed, has drawn some materials from the above quoted works of his countrymen as well as from foreign sources. But his thoroughly and completely elaborated volume supersedes all the earlier attempts at a systematizing of Maximus' mystical theories. The many references with which the pages of his volume are crammed show how perfectly he is acquainted with the literature of his subject, and with the doctrines of the Greek Fathers from the age of Clement of Alexandria up to the renaissance of Greek Mysticism in the fourteenth century.

When we come to analyze the book of Professor Epifanovic, the task is not an easy one. No chapters, no paragraphs, no indices in it to make its reading easier. The treatise resembles a lecture of considerable length. To trace back the sources from which Maximus drew the rules of the mystical life, Professor Epifanovic gives an account of the Mysticism of the Greek Church as it is exhibited in the writings of Macarius the Egyptian, Gregory of Nyssa, Evagrius, and Pseudo-Areopagita. After an historical sketch of Monophysite and Monothelite controversies he synthesizes the peculiar doctrines of Maximus, and portrays him as the leader of his contemporaries at Byzantium in the paths of the orthodox faith as well as of Christian perfection.

The best pages of his volume are occupied in bringing out in strong relief the quite opposite frames of mind of the Alexandrian and

¹ From an orthodox point of view is written also the modern-Greek work of S. Stavrides about the mystical teaching of Maximus: "Ἡ ὁδὸς πρὸς τὸν Θεόν, ἡ περὶ τοῦ τέλους τοῦ ἀνθρώπου, κατὰ Μάξιμον τὸν Ὁμολογητὴν." Constantinople, 1894.

the Antiochian schools in the ancient Greek Church. In different ways these two schools clothed in a scientific dress the truths of the Christian revelation and for souls athirst for God prepared a celestial symposium. The Alexandrian Fathers manifest themselves as mystics of the deepest insight, while the Antiochians are thinkers of sober reasoning. Those undergo the preponderating sway of religious feeling; these aim at scientific research. Alexandrian scholarship, drawing nearer to God, sets forth the unattainable side of Christian teaching, dwells upon the spiritual and divine element of revealed truths, which they do not look upon with the short-sighted eyes of the human mind. Antiochians, on the contrary, attach not much weight to the mystical kernel of the Christian faith, and set themselves to the task of illuminating the mysteries by the pale gleams of the human intellect, and of formulating in precise terms the Christian dogmas. In regard to exegesis, Alexandrian Fathers and writers are fond of the allegorical method; in their apologetic essays they point to the mysterious influence of the Word upon mankind; as polemical writers they make the central point of their system the deification of believing souls; as historians they do not lay stress upon the supernatural factors leading the human race into the paths mapped out by Divine Providence. In their turn, Antiochians are followers of the literal interpretation of Holy Scripture; as polemicists and historians they overestimate the cogency of rational arguments and the value of the empiristic method. To speak briefly, Alexandrian scholarship bathes itself in a deeply religious atmosphere saturated with mysticism, while that of Antioch moves freely over the field of a theology grounded upon the rational treatment of revealed truths.

Professor Epifanovic is not content to gather together the flowers of doctrine blossoming in the spiritual garden of Maximus. In the last pages of his work he goes back to the primal sources of Maximus' teaching; he discerns carefully what in it is impressed with the stamp of originality from what was carried in by the stream of the earlier Mysticism. Under his pen Maximus appears to us as a searcher holding fast to the traditional inheritance of Christian theology, handed down to him by an unbroken series of illustrious witnesses; and, on the other hand, as adding to the legacies of the past his own new experiences and new solutions to the problem faced by his genius. As Brilliantoff truly remarks, in the Eastern Church Maximus is hallowed with that crown of glory which in Western Christianity sparkles around the name of Augustine. As a dogmatic teacher, says Epifanovic, Maximus is the truest embodi-

ment of the Orthodox faith; in the polemical field, his productions displace the earlier Byzantine polemics against Monophysitism and Monotheletism. As a mystical ruler his influence became far-reaching in the Greek Church, and overstepped the limits of his age. By a happy fusion of the dry speculative system of Pseudo-Areopagita with the living ethical results of contemplative asceticism, he laid down sure foundations for the later mystical systems, and deserved to be designated by the name of founder of Byzantine Mysticism. Greek mystics of the eleventh century, like Simeon Junior and Nicethas Stethatos, and of the fourteenth century, like Gregory Sinaita, Callixtus Katafigiotis, Nicholas Kabasilas, Callixtus Xanthopoulos, wrote under his direct and immediate influence and clothed their conceptions in the literary garb adopted by him.

That is, in short, the portrait of Maximus traced by the Russian scholar. In the present output of mystical studies his work, no doubt, supplies a real want and renews the interest in mysterious and fascinating Byzantium. We do not presume to open the sealed book of the future, but we are firmly convinced that the vital powers of Byzantium are far from being exhausted. If through centuries of darkness it repeated the Horatian saying, "*Non omnis moriar*," it may also awake its slumbering energies, and begin a new era in the history of the world, and particularly of Eastern Christianity. We ought, therefore, to receive gratefully a work that unveils to us one side of the complex and multifarious soul of Byzantium, that launches us into the turmoil of its intensest religious and literary life, and gives us a meeting-place with the leaders of its genius and its spirit.

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HARVARD UNIVERSITY LIBRARY.

CHRISTIANITY IN EARLY BRITAIN. HUGH WILLIAMS, D.D. The Clarendon Press. 1912. Pp. viii, 484. 12s. 6d.

Hugh Williams died after his book was practically finished, but before it had been published. During his last illness David Phillips and John Owen Thomas consented to see it through the press. It is an expansion of the Birkenhead Lecture delivered in 1905.

Although the volume deals with the subjects that any scholar of the period would examine, it treats of many that appear only in books devoted to Welsh and Celtic specialties; such, for example, as the British Hagiographic Literature and the *Annales Cambriae* and